

Religious Inquirer.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH I. 18.

EDITED BY REV RICHARD CARRIQUE.—HARTFORD, CONN. J. RUSSELL, PRINTER.

\$1 PER ANN. IN ADVANCE.]

SATURDAY, JUNE 22, 1822.

[VOL. I.—NO. XVII.]

From the N. Y. Gospel Herald.

GOLD-STREET CHURCH.

And ALL thy children shall be taught of the Lord; and
GREAT shall be the PEACE of thy children.

In accordance with the sentiments and wishes of Mrs. Ann Eliza Swain, we publish the following particulars of her dismissal from the Gold-Street Church, as introductory to the following letter.

Mrs. Swain had been a member of the church above-mentioned, for a number of years; when it pleased God to enlighten her understanding to see the "mystery which hath been hid from ages and from generations, but now is made manifest to the saints." The church, of which she was a member, coming to the knowledge of her change of sentiments, deputed a committee to wait on her, and bring her back to the Calvinistic faith. After two interviews, which effected nothing, she was cited to appear before the church. On meeting the members, she requested the letter, of which the following is a copy, to be read; that her motives and principles might be properly understood, and fairly canvassed. This request, reasonable as it was, was unceremoniously refused! The Rev. Mr. Parkinson arose, and interrogated her, "Do you believe in the doctrine of Universal Salvation?" She replied, "I DO." "Then," (said he) *that is enough!*

On the above, we remark as follows—"There is nothing," (said the wise man,) *new under the sun.*" In the days of our Saviour's incarnation, the same spirit dictated—the same disposition existed—"Crucify him! crucify him! Away with such a fellow from the earth, for it is not fit that he should live."

The admirable consistency of Calvinists may be seen in the following—A member of the committee who waited on Mrs. S. declared, "I was once a Universalist myself, and believed in the salvation of all men." A few minutes afterward, he declared, "I do not believe any person ever believed in the doctrine of Universal Salvation!!!"

When Mrs. S. was refused her request, she observed, that her letter contained no testimony but *Scripture*.—Mr. P. replied, "We know all that the Scriptures contain—we read them before we saw you." This lady was treated with disdain and contempt, and endured the contumely of a community, professing to be the meek and lowly followers of the meek and lowly Jesus. We think further comment unnecessary. But there is one fact connected with this business which speaks volumes. Look at it.—Mr. George Wells, a member of the Gold-Street church, meeting in company, Mr. and Mrs. S. a short time since, was accosted by Mr. S. with the familiar and friendly appellation of brother. "Don't call me BROTHER," exclaimed the enraged and holy man, "I would rather the devil would come right up out of hell, and call me brother, than a Universalist should call me brother!!!" We kindly inform Mr. W. that we think there is room for improvement.

New-York, April 24, 1822.

TO THE FIRST BAPTIST CHURCH IN THE CITY OF
NEW-YORK.

Brethren.—As I have been cited to appear before this church, and "give my reasons for the hope that is in me,"

I take the liberty of giving them to you in writing. The Scriptures declare, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." That "He, by the grace of God, tasted death for every man." God's will is that "all men shall be saved, and come to the knowledge of the truth." And Christ says, "I came to do the will of the Father." Paul says, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Now, if it is God's will that all men shall be saved, and Christ came to do his will, (and the Apostle has shown us that, according to his will, all shall be gathered in Christ,) I think, my friends, not one soul can finally be lost. God declares, that "all nations whom he hath made shall come and worship before him." He also says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth, Righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength. And God has said, his 'tender mercies are over all his works;' and, that 'his mercy endureth for ever.'"

These are a few of the many reasons I have for believing in the final happiness of all men. We who believe these glorious truths, can say with the Apostle Paul, "We both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

Brethren, I rejoice in God, who has said, he will "wipe away tears from off all faces, and our iniquities will he remember no more." I look forward with joy, to the time when death shall be swallowed up in victory. Then will the triumphant song be sung, "O grave, where is thy victory! O death, where is thy sting!" When all shall unite, with one voice, saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them shall we hear, saying, Blessing, and honour, and glory, and power, be unto the Lamb for ever."

Brethren, I know that my Redeemer liveth. I can say with the Apostle, my soul has entered into rest.—The time will soon arrive, when "all shall know God, from the least to the greatest." I rest my hopes on the Rock of ages; for I know he is true and faithful.

A sense of duty obliges me to acknowledge to this church, and to the world, the sentiments of my heart, let the consequences be what they may! May the God of all grace bring you all to see the extent of his grace; which is the sincere prayer of your friend,

ANN ELIZA SWAIN.

ORIGINAL ANECDOTE.

A pious lady, not long since, after hearing a preacher discourse upon God's unlimited goodness and impartial salvation, declared, that sleep departed from her eyes, and slumber from her eye-lids, till she found that a part would be cast off for ever; and then she could rest quietly.

ANOTHER VICTIM
TO
RELIGIOUS DELUSION.

We deem it to be our duty, to lay the following letter before our readers. It presents the melancholy account of another VICTIM to the gloomy, heart-rending, and LIFE-DESTROYING doctrine of eternal, cruel, and unmerciful sufferings. Religious papers, under missionary influence, often labor to enlist the feelings in their cause, by presenting the gloomy and melancholy picture of women burning themselves on the funeral pile of their deceased husbands. The horrid tale is told in such a manner as to excite sympathy, and direct the hand to the purse to fill the missionary coffer, to prevent those awful deeds. We would ask, is the life of a Hindoo any more precious than that of an American? If not, why all this display of sympathy, and public notice, in all those papers, when a Hindoo woman burns herself, and yet, when a person under the influence of this cruel, heart-rending doctrine of unmerciful and eternal torments, puts an end to his or her existence by the halter, the razor, or by drowning, seldom is the thing noticed, and when noticed, done as lightly as possible? It is believed that the victims who have fallen under this God-dishonoring, and life-destroying doctrine, within a few years, (since "Revivals" have become so frequent,) far exceed the number who have died on the funeral pile, as three to one.—In addition to which, insanity, produced by the same causes, has prevailed in an alarming degree. Yet no sympathy is felt, or very little, for those unfortunate persons deprived of reason, or of life, by this doctrine of unmerciful sufferings.

It is to be hoped that that part of community, who still possess generous and liberal sentiments, and have a due regard to the happiness and peace of society, will zealously engage in united labors to stay the progress of this growing evil.—HUSBANDS: The wife of your bosom—the tender mother of your children—shall I say it?—distracted with the cruel apprehension of eternal misery, may leave you a widower, your children motherless.—FATHERS: Your sons, and your daughters, your pride and hope, may, distracted with the idea of having "committed the unpardonable sin,"—and "that there is no mercy in heaven for them,"—make the fatal plunge.—Many a sensible mind, and feeling heart has fallen a victim to delusion and error. READ—READ for yourselves, and say what is your duty.

The lady mentioned in the letter, who destroyed herself, was the wife of a Presbyterian clergyman. According to request, we withhold the names..

[EDITOR.]

Manlius, March 9, 1822.

Dear Harriet.

I embrace the first moment at command, to communicate to you the most melancholy intelligence. Death seems to have become the common topic of correspondence between us;

but never before have we been constrained to announce it under such awful, such aggravated circumstances. Brother Joseph's wife is gone—but ah! how shall I relate, that in a paroxysm of derangement she perpetrated the fatal deed, and fell by her own hand.

For about three months she had been in a very melancholy and even despairing state of mind.—Her exercises have been very singular since the fore part of last summer. At that time, she gave up her hope, was greatly distressed in mind, and for a few days, seemed partially deranged. From this extreme distress, she was brought out into most marvellous light. Through the summer and fall, she rejoiced in that light, and exhibited a life of the most exemplary Christian. Her humility, deep conviction of her depravity, reverence and love for the character of God, were remarked by all her friends. From that time she seemed to lose her hold on earth. She labored very hard through the summer to supply the necessities of the family; this together with the intensity of her religious feelings, seemed to impair her constitution; she became nervous and extremely distressed in mind; complained of most horrid temptations of the adversary, could not eat, nor sleep much; became almost indifferent to every earthly concern.—We hoped, indeed to see her triumph again over her spiritual enemies; but alas! this solace was not permitted us. She continued in this state of fixed despondency—refused to receive any consolation—said her day of grace was past—that she had committed the unpardonable sin, and there was no mercy for her. She said she felt as if given up to the power of the adversary—would sometimes inquire with solicitude, whether there was danger of her being left to destroy herself—said she was tempted to it. But though (for wise reasons) she was permitted to commit the fatal deed, we cannot but hope, that in her death she triumphed. The act we think was not her own, as it was perpetrated without the use of her mental powers. She ever manifested an abhorrence of sin, and even during her exquisite suffering, was the greatest example of patience and submission I ever saw. In full expectation of eternal misery, she would say, God was perfectly just. She felt very anxious that others should flee from the wrath to come.

Sometime previous to her dissolution, she seemed impressed with the idea that she should not live long—wished me to take the babe, and exercise a motherly care for all the children.

On Wednesday of last week brother took her to the house of a friend, about twelve miles distant, for the purpose of recreating her mind. It was proposed to leave her there for a fortnight. After brother left her she grew worse; sabbath evening she proposed to go home. The family tried to discourage her; the travelling was bad, and the night dark. She said she should never

see her family again, if she did not go that night. They told her they would carry her the next morning. She seemed in a measure pacified, and retired to bed about twelve o'clock. In the mean time Mrs. B. had had the precaution to secrete the razor; she also slept in the bed with her. Mrs. E. arose in the morning before it was light; Mrs. B. also arose as soon as she could; but before she could get on her clothes, Mrs. E. had found the fatal instrument. Mrs. B. perceiving she went to the spot where it was laid, seized hold of her, and demanded what she had got; she answered not a word, but forced herself away, and fled with all her might. Mr. B. pursued as fast as possible; but the distance she had got from him, and the darkness, prevented his discovering her. There was a bridge about a dozen rods from the house; from this she precipitated herself, after giving herself the fatal wound with the razor. Mr. B. concluding she had started for home, went over the bridge some distance; but as it grew light, and he could not perceive her, he grew more alarmed—returned, and alarmed the neighborhood; she was soon tracked by blood to the bridge, and discovered floating a little distance down the stream.

COMMUNICATIONS.

FOR THE INQUIRER.

A concise view of the Westminster Catechism.

NO. I.

In the following dissertation on the Westminster Catechism, the writer will endeavour to show its absurdity, by comparing one part with another, and with reason.

It will be understood that all parts which are taken into consideration are not considered as absurd, but to show the absurdity of other parts, if these are true. It may be necessary, sometimes, to consider the tenets of the Calvinists.

First.—Man's chief end is to glorify God, and enjoy him for ever.—That is, man must strive to his utmost to do, or obtain that which he cannot, unless it is so decreed from all eternity (7th. or 20th.) though he use his utmost endeavours; and it can be no enjoyment or glory to God, to see those persons writhing in the torments of hell, whom he designed expressly for his own pleasure, much less can it be to man, to suffer everlasting pain.

Second.—The word of God, which is contained in the Scriptures, &c.—These are the only rule, and written by inspiration. They must be in themselves sufficient and clear, to teach men their duty, without the numberless expositions of them by Scott, and others.

Third.—If the Scriptures principally teach, &c.—Why do we have so many Creeds, Articles of Faith, and Religious Observances, which are not mentioned in the Scriptures?

Fourth.—If God is a Spirit, infinite, eternal, &c.—Why do we hear and read, that the Spirit of the Lord has, or is about to leave a place, or, that he loves a person whom he formerly hated, or, that he permits the devil to get the upper hand, and take nine souls out of ten, from Him "who will have all men to be saved."

Fifth and Sixth.—If Father, Son, and Holy Ghost, are the same in substance, equal in power, &c.—why did Christ pray to his Father, who could do no more than himself? or why are we told that Christ sits on the right hand of God interceding for the world, if equal to him in power? and they must be of the same opinion. But it seems inconsistent in itself that three persons can be one and the same, and yet distinct; and it is very like a contradiction of the fifth, which says "there is but one only, the living and true God."

Seventh.—If the decrees of God are his eternal purposes according — he hath foreordained whatsoever comes to pass.—Why does he denounce such severe punishments against sinners, if they act according to his decrees, (and they cannot do otherwise,) for he is infinite and unchangeable in wisdom, power, justice, &c.

(*Eighth, Ninth, Tenth, Eleventh.*)—God's works of providence, are his most holy, wise, — governing all his creatures, and all their actions.—Do mankind, governed by the wisdom, justice, or holiness of God, commit sin, with which he is so much displeased, and for which man must be, (according to Calvinism,) endlessly miserable against the pleasure of God, who will have all men to be saved? N.—

(To be Continued.)

FOR THE INQUIRER.

MORE GOAT'S MILK.

MARRIED.

At Albany, on Monday the 3d inst. by the Rev. Dr. Chester, Rev. Charles Samuel Stewart, to Miss Harriet-Bradford Tiffany, both of Coopers-town, N. Y. The new married couple are attached to the Mission Family, soon about to depart for the Sandwich Islands. After the solemnization of their union, a collection was made up, amounting to nearly \$120, to aid in the outfit of this family, which is designed to augment the number of Missionaries already established at the Sandwich Isles.

Albany Gazette.

It is time the public mind was awaked to the gross and shameful impositions which prevail in our country.—For such disgraceful scenes as the above, not only frequently to occur, but to be proclaimed through the Union, is an evidence of the most open and barefaced impositions, on the part of the clergy, and of the most disgraceful delusions on the part of the people. It is not enough, that such disgraceful transactions should take place, but they must be published to the world, as highly meritorious, thus triumphing in

our shame. There is not scarcely a week passes, without exhibiting some scheme of the clergy to draw money from the pockets of the people.—Who has considered the number, extent, and cunning of these schemes for drawing money from the people? They have no legal system of tything the community; but they can do this by the law of *superstition*—a law of which they are the makers, and expounders, and which they enforce in as tyrannical a manner as Caligula ever did his own arbitrary edicts. Cannot the clergy under cover of the masked battery of religion, enforce any scheme or object which they please? Things in themselves the most indifferent, or even pernicious, if they give them the stamp of piety, and hold them up, as affording evidence of religious zeal, become at once the most meritorious.—No matter what they are; if they are opposed to the best interests of society, and even the primary principles of humanity, it is all the same. The time was, when founding and endowing monasteries, giving property for pious uses, to purchase masses, to build and enrich churches, and other religious institutions, and making war upon the Infidels, were the highest, and almost the only Christian virtues—they would atone for a life of crimes.

And how different are the impositions and delusions of the present age? Instead of crusades and holy wars against the Infidels, we maintain a *missionary warfare* against them; instead of attempting to overcome the blindness of the heathen by "powder and ball," we attempt to do it by *Calvinism and orthodoxy*; instead of endowing Monasteries, we endow Andover, and other institutions, established for the express purpose of maintaining orthodoxy and the influence of the clergy; instead of amassing money to support Monks and Friars in idleness, immense funds are collected to support that portion of the clergy who cannot obtain settlements, or employment, under the pretence of sending them on Missions, where it is known they can do no good; and instead of death-bed legacies for pious uses, we have death-bed legacies for the support of the *ministry*, and the increase of the Missionary and other funds. There is no difference in *principle* between the practices and schemes of the clergy of the present day, and those of former times, to enrich themselves, and build up an influence and dominion. If they differ at all, it is only in degree—only as to the extent and magnitude of their impositions. And in this respect, the difference is not so great as that between Goose Creek* and the Mississippi.

Perhaps some may think we are unwarrantably severe upon the clergy, to deny them the merit of sincerity, in the Missionary and other objects to which we have referred. But we would ask, what evidence is there, of their sincerity in their

various artful schemes for raising money, and which constitute a complete *revenue system*? We know of no evidence but *their word*; this is, no doubt, current coin, with many, but it cannot be with any sensible man, when opposed by so many important facts, which must stare him in the face.

How long is it since this pious zeal was enkindled to carry on a holy warfare with the East? How long is it since the bowels of the clergy yearned with compassion, for the poor Hindoos, whom they now wish to rescue from the brink of destruction, like brands from the burning? It is comparably but a few years since this epidemic commenced, in this country—since the standard of the Cross was first raised for missionary crusading. Where then, was this pious zeal of the clergy for the salvation of the inhabitants of India? Were not their souls as valuable a half century since, as now? There was no hue and cry then; no money wanted for this object; but now, we are told that thousands of the poor heathen are daily dropping into hell—not for the want of the "grace of God," for that aboundeth unto the salvation of all men, and is, and must be infinite—but for the want of—*what*, think ye, reader?—why, for the want of MONEY.—Money, we are told, is not more the sinews of war, than of Missionary exertions. Wonderful discovery!! How much better instructed in the business of proselyting are these modern crusaders, than was their divine Lord and Master? He told his disciples to take neither purse nor scrip, and go and preach the gospel to every creature. But the servant has become wiser than his Master, and the disciple than his Lord. The modern gospelizers have overruled this apostolic doctrine, as obsolete. They say, "give us money; give us funds; give us Missionary Fields; give us thousands, give us hundreds of thousands, and millions, and we will spread the gospel far and wide.—Money is equally necessary in religion, as in war; it sharpens the zeal, and rouses the courage of the ecclesiastical soldier.—It is the balm of Gilead of the Scriptures; the evangelical eye-salve, which opens the eyes of the spiritually blind; it is the oil that replenished the lamps of the wise virgins which were trimmed and burning; and makes the wheels of the gospel move easy. As the vulgar adage has it, 'money makes the mare go,' so, money spreads the gospel."

In plain English, this is the language of clerical Missionaries. We have seen how different it is from the language of Christ; let us see how it agrees with that of St. Paul, who might be supposed to know something upon the subject, as he was himself a Missionary among the Gentiles and the heathen, and possibly as successful a one as the Rev. Mr. Stewart may prove—although it does not appear that he ever had so good an "OUT-FIT,"—a wife, and money enough?—Saint Paul did not seem to think either a wife or money

* A small stream at Washington.

so indispensably necessary as to form the very sinews of Missions. As to the first, although not so wanting in gallantry as Bunyon, who declared he could never look a woman in the face, he thought it best for preachers of the gospel, to remain in a state of "single blessedness," lest a beloved wife should draw away their hearts from God and their hands from the ministry; and he confirmed these sentiments by his example. But what does he say as to money? Does he consider that as the *primum mobile* of the gospel?—"THE LOVE OF MONEY IS THE ROOT OF ALL EVIL."—This is the language of St. Paul. What say his successors? "Money is the sinews of Missions." Surely every age grows wiser! The great Apostle was a fool to modern orthodox divines.

There is one more consideration which we intended to notice, as an evidence of the want of sincerity in the clergy. It is this. If they *really believe*, that thousands of the poor heathen are daily dropping into hell for the want of *money*, why in the name of that charity which belongs to the religion they profess, do they not lend a helping hand, *THEMSELVES*?

Have they ever done this? Has any person ever heard of the clergy's ever making large donations, or scarcely giving a farthing for Missionary or other religious objects? As anxious as they are for the salvation of souls, and as confirmed as they are in the opinion that *money* is the only means by which the gospel can be spread, they are cautious not to use any of *their own*. It is not their business to *contribute*, themselves, but only to *persuade* others to do so; it is not the sheep, but the goats that are to be milked. Yet many of the clergy are rich, and most of the orthodox, have large salaries; but they do not choose to spare any part of their salaries, however large; they are wanted to enable them to "fare sumptuously every day," like the rich man in the gospel, whilst they exert themselves to draw the last farthing of the hard-earned pittance from the poor, for Missionary and other religious purposes.—And here, too, we cannot but remark, the agreement between the ancient and modern spirit of crusading.—It is a well established historical fact, that in the holy wars, the higher clergy having stimulated the zeal of the nobles and rich barons to such a pitch as to induce them to *sell their estates*, to raise funds to carry on the crusades, became *themselves* the purchasers, whereby they acquired most of the large estates in France.—The modern advocates of crusading have not yet proposed to the people to *sell* their lands to furnish "out-fits," for their religious expeditions, yet they have proposed to have them permanently appropriate the *use* of them for this object, which is much the same thing.

Extract—To relieve the oppressed, is the most glorious act a man is capable of; it is in some measure doing the business of God and Providence.

Religious Inquirer.

HARTFORD, SATURDAY, JUNE 22, 1822.

"It is a fearful thing to fall into the hands of the living God." Heb. x. 31.

The above passage, with others of a similar nature, are carefully selected for the foundation of discourse, by those who are anxious to produce "revivals," as affording sufficient scope for ingenuity to bring from the treasury of wrath and anger, all that is terrific and appalling to the mind. It is truly surprising to observe the great difference of opinion, which exists between the apostles, the immediate disciples of Christ, and the clergy of the present day. St. Paul was of the opinion, that the goodness of God leadeth to repentance—modern divines, that the goodness of God leadeth to licentiousness. St. John declared, "we loved him because he first loved us,"—but our present teachers declare, that the love of God, preached to sinners, tends to demoralize.—When Paul wished to convert men, he thus preached—"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace are ye saved.*)" And John—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins. Beloved, if God so loved us, we ought also to love one another"—Again, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is Love;" but modern divines, instead of bringing forth from the rich storehouse of divine grace, those heart-cheering testimonies which display the love of God to sinners, and awaken in the soul the spirit of gratitude—instead of preaching the UNSEARCHABLE RICHES of Christ, in order to draw the sinner by the cords of love, they ransack the Bible to find every thing that can alarm the mind, and drive men, through fear of eternal damnation, into a profession of religion. We have no doubt, but these gentlemen believe this to be the best mode of converting sinners, and consider it their duty so to do. For they believe, or profess to believe, that every incentive to virtue lies in the fear of hell, and that there is no way to produce a love of holiness in the heart, but by the apprehension of endless misery. Take away, say they, the fear of hell, and you take away every incentive to virtue.

But whatever may be offered by way of justification for endeavouring to convert the soul by those awful denunciations of wrath, it is difficult to find excuse for the perversion of Scripture, applying it to objects for which it never was intended. For instance, the passage in Heb. x. 31—"It is a fearful thing to fall into the hands of the

our shame. There is not scarcely a week passes, without exhibiting some scheme of the clergy to draw money from the pockets of the people.—Who has considered the number, extent, and cunning of these schemes for drawing money from the people? They have no legal system of tything the community; but they can do this by the law of *superstition*—a law of which they are the makers, and expounders, and which they enforce in as tyrannical a manner as Caligula ever did his own arbitrary edicts. Cannot the clergy under cover of the masked battery of religion, enforce any scheme or object which they please? Things in themselves the most indifferent, or even pernicious, if they give them the *stamp* of piety, and hold them up, as affording evidence of religious zeal, become at once the most meritorious.—No matter what they are; if they are opposed to the best interests of society, and even the primary principles of humanity, it is all the same. The time was, when founding and endowing monasteries, giving property for *pious uses*, to purchase masses, to build and enrich churches, and other religious institutions, and making war upon the Infidels, were the highest, and almost the only Christian virtues—they would atone for a life of crimes.

And how different are the impositions and delusions of the present age? Instead of crusades and holy wars against the Infidels, we maintain a *missionary warfare* against them; instead of attempting to overcome the *blindness* of the heathen by “powder and ball,” we attempt to do it by *Calvinism and orthodoxy*; instead of endowing Monasteries, we endow Andover, and other institutions, established for the express purpose of maintaining orthodoxy and the influence of the clergy; instead of amassing money to support Monks and Friars in idleness, immense funds are collected to support that portion of the clergy who cannot obtain settlements, or employment, under the pretence of sending them on Missions, where it is known they can do no good; and instead of death-bed legacies for pious uses, we have death-bed legacies for the support of the *ministry*, and the increase of the Missionary and other funds. There is no difference in *principle* between the practices and schemes of the clergy of the present day, and those of former times, to enrich themselves, and build up an influence and dominion. If they differ at all, it is only in degree—only as to the extent and magnitude of their impositions. And in this respect, the difference is not so great as that between Goose Creek* and the Mississippi.

Perhaps some may think we are unwarrantably severe upon the clergy, to deny them the merit of sincerity, in the Missionary and other objects to which we have referred. But we would ask, what evidence is there, of their sincerity in their

various artful schemes for raising money, and which constitute a complete *revenue system*? We know of no evidence but *their word*; this is, no doubt, current coin, with many, but it cannot be with any sensible man, when opposed by so many important facts, which must stare him in the face.

How long is it since this pious zeal was enkindled to carry on a holy warfare with the East? How long is it since the bowels of the clergy yearned with compassion, for the poor Hindoos, whom they now wish to rescue from the brink of destruction, like brands from the burning? It is comparably but a few years since this epidemic commenced, in this country—since the standard of the Cross was first raised for missionary crusading. Where then, was this pious zeal of the clergy for the salvation of the inhabitants of India? Were not their souls as valuable a half century since, as now? There was no hue and cry then; no money wanted for this object; but now, we are told that thousands of the poor heathen are daily dropping into hell—not for the want of the “grace of God,” for that aboundeth unto the salvation of all men, and is, and must be infinite—but for the want of—*what*, think ye, reader?—why, for the want of MONEY.—Money, we are told, is not more the sinews of war, than of Missionary exertions. Wonderful discovery!! How much better instructed in the business of proselyting are these modern crusaders, than was their divine Lord and Master? He told his disciples to take neither purse nor scrip, and go and preach the gospel to every creature. But the servant has become wiser than his Master, and the disciple than his Lord. The modern gospelizees have overruled this apostolic doctrine, as obsolete. They say, “give us money; give us funds; give us Missionary Fields; give us thousands, give us hundreds of thousands, and millions, and we will spread the gospel far and wide.—Money is equally necessary in religion, as in war; it sharpens the zeal, and rouses the courage of the ecclesiastical soldier.—It is the balm of Gilead of the Scriptures; the evangelical eye-salve, which opens the eyes of the spiritually blind; it is the oil that replenished the lamps of the wise virgins which were trimmed and burning; and makes the wheels of the gospel move easy. As the vulgar adage has it, ‘money makes the mare go,’ so, money spreads the gospel.”

In plain English, this is the language of clerical Missionaries. We have seen how different it is from the language of Christ; let us see how it agrees with that of St. Paul, who might be supposed to know something upon the subject, as he was himself a Missionary among the Gentiles and the heathen, and possibly as successful a one as the Rev. Mr. Stewart may prove—although it does not appear that he ever had so good an “OUT-FIT,”—a wife, and money enough?—Saint Paul did not seem to think either a wife or money

* A small stream at Washington.

so indispensably necessary as to form the very sinews of Missions. As to the first, although not so wanting in gallantry as Bunyon, who declared he could never look a woman in the face, he thought it best for preachers of the gospel, to remain in a state of "single blessedness," lest a beloved wife should draw away their hearts from God and their hands from the ministry; and he confirmed these sentiments by his example. But what does he say as to money? Does he consider that as the *primum mobile* of the gospel?—"THE LOVE OF MONEY IS THE ROOT OF ALL EVIL."—This is the language of St. Paul. What say his successors? "Money is the sinews of Missions." Surely every age grows wiser! The great Apostle was a fool to modern orthodox divines.

There is one more consideration which we intended to notice, as an evidence of the want of sincerity in the clergy. It is this. If they *really believe*, that thousands of the poor heathen are daily dropping into hell for the want of *money*, why in the name of that charity which belongs to the religion they profess, do they not lend a helping hand, *THEMSELVES*?

Have they ever done this? Has any person ever heard of the clergy's ever making large donations, or scarcely giving a farthing for Missionary or other religious objects? As anxious as they are for the salvation of souls, and as confirmed as they are in the opinion that *money* is the only means by which the gospel can be spread, they are cautious not to use any of *their own*. It is not their business to *contribute*, themselves, but only to *persuade* others to do so; it is not the sheep, but the goats that are to be milked. Yet many of the clergy are rich, and most of the orthodox, have large salaries; but they do not choose to spare any part of their salaries, however large; they are wanted to enable them to "fare sumptuously every day," like the rich man in the gospel, whilst they exert themselves to draw the last farthing of the hard-earned pittance from the poor, for Missionary and other religious purposes.—And here, too, we cannot but remark, the agreement between the ancient and modern spirit of crusading.—It is a well established historical fact, that in the holy wars, the higher clergy having stimulated the zeal of the nobles and rich barons to such a pitch as to induce them to *sell their estates*, to raise funds to carry on the crusades, became *themselves* the purchasers, whereby they acquired most of the large estates in France.—The modern advocates of crusading have not yet proposed to the people to *sell* their lands to furnish "out-fits," for their religious expeditions, yet they have proposed to have them permanently appropriate the *use* of them for this object, which is much the same thing.

Extract—To relieve the oppressed, is the most glorious act a man is capable of; it is in some measure doing the business of God and Providence.

Religious Inquirer.

HARTFORD, SATURDAY, JUNE 22, 1822.

"It is a fearful thing to fall into the hands of the living God." Heb. x. 31.

The above passage, with others of a similar nature, are carefully selected for the foundation of discourse, by those who are anxious to produce "revivals," as affording sufficient scope for ingenuity to bring from the treasury of wrath and anger, all that is terrific and appalling to the mind. It is truly surprising to observe the great difference of opinion, which exists between the apostles, the immediate disciples of Christ, and the clergy of the present day. St. Paul was of the opinion, that the goodness of God leadeth to repentance—modern divines, that the goodness of God leadeth to licentiousness. St. John declared, "we loved him because he first loved us,"—but our present teachers declare, that the love of God, preached to sinners, tends to demoralize.—When Paul wished to convert men, he thus preached—"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace are ye saved.)" And John—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins. Beloved, if God so loved us, we ought also to love one another"—Again, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is Love;" but modern divines, instead of bringing forth from the rich storehouse of divine grace, those heart-cheering testimonies which display the love of God to sinners, and awaken in the soul the spirit of gratitude—instead of preaching the *UNSEARCHABLE RICHES* of Christ, in order to draw the sinner by the cords of love, they ransack the Bible to find every thing that can alarm the mind, and drive men, through fear of eternal damnation, into a profession of religion. We have no doubt, but these gentlemen believe this to be the best mode of converting sinners, and consider it their duty so to do. For they believe, or profess to believe, that every incentive to virtue lies in the fear of hell, and that there is no way to produce a love of holiness in the heart, but by the apprehension of endless misery. Take away, say they, the fear of hell, and you take away every incentive to virtue.

But whatever may be offered by way of justification for endeavouring to convert the soul by those awful denunciations of wrath, it is difficult to find excuse for the perversion of Scripture, applying it to objects for which it never was intended. For instance, the passage in Heb. x. 31—"It is a fearful thing to fall into the hands of the

living God." This is generally applied to sinners, that is, the unconverted and unregenerate part of community. They are told what an AWFUL and FEARFUL thing it will be to fall into the hands of the living God, in this unconverted state, which must be the case if they should die without experiencing religion. Then will his wrath be poured upon them without mercy, and their poor souls will be sent from the judgment seat of God down to the depths of hell, to dwell with devils and damned spirits, for ever and for ever. Whoever will carefully examine the 10th of Hebrews, must at once perceive that the Apostle was not addressing himself to sinners, that is, unregenerate, so called; but to saints, or believers, among whom he includes himself. Read verse 26. "For if WE sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," &c.

It is those, then, that had received the knowledge of the truth, the regenerate; if they should sin wilfully, to them there would be no more sacrifice for sins; but a fearful looking for, &c.—The Apostle next leads the mind to the law of Moses, which required him, who should despise the law, to be stoned to death—and then inquires, "Of how much sorer punishment, suppose ye, shall he be thought worthy?"—Who be thought worthy?—Mark reader—he "who hath trodden under foot the Son of God, and hath counted the blood of the covenant, where with he was sanctified,"—be careful reader to understand—"where with he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" The unconverted have always been considered as un sanctified. It is therefore, those who have "received the knowledge of the truth, and are sanctified by the blood of the covenant, that are reminded, that "it is a fearful thing to fall into the hands of the living God."—It has no reference to those who have not received that knowledge.

With this view of the subject, what can the Calvinist do with this portion of Scripture? If he carries all the punishment referred to in the text, into another world, he cannot use the testimony without contradicting his own system. The Calvinist believes, "Once in grace, always in grace." The converted cannot fall away. "He may fall foully, but not finally."—He believes in the final perseverance of the saints—that God in faithfulness to his system, will not suffer his elect to finally fall away and be lost.—He must then, if he uses the passages connected with the text, with any thing like propriety, confine the punishment however severe, to this world, with all the consequences of falling into the hands of the living God, as he believes the ELECT, or regenerated, however FOULLY they may sin in this world, will before death, or at death, repent of all iniquity, and mount to heaven and eternal glory.—Hence if he believes in any punishment at all for sinning wilfully after having received the knowledge of the

truth, he must confine it to this world. But losing sight of the connexion in the chapter, and taking advantage of the want of critical examination on the part of the people, they pervert the Scriptures to their own purposes, and not only do violence to the Word of Truth, but to their own systems of doctrine. We most sincerely hope that the time is not far distant, when the people will examine for themselves—and after hearing a sermon, will be disposed to take their Bibles in their hands and bring what they have heard, to the "law and the testimony" of their God, which it is their duty to believe in preference to the declarations of men.

TO THE REV. MR. BOLLES,

OF WINDSOR, WINTONBURY PARISH.

Hartford, June 22, 1822.

Rev'd Sir.

Being credibly informed that you frequently in your sermons, mention certain preaching we have amongst us, which teaches, that men will be saved in their SINS; being desirous of acquainting myself with the various sects that exist in our country, and with their peculiar tenets and views; and not having had an opportunity of meeting with any one who believes, or preaches, that men are, or will be saved in their sins. I have taken the liberty, although not personally acquainted with you, to request, if consistent with your feelings, that you would have the goodness to devote a moment's time, to inform me, who these people are, who thus preach; in doing which, you will confer a favor that will be duly acknowledged and reciprocated.

I am the more anxious to obtain this information, as it appears to me almost incredible, that people should be found at the present day, when every person in this country, by the aid of BIBLE SOCIETIES, have the Scriptures in their possession, and are enabled to read them—so absurd as to advance a sentiment so directly contrary to the divine word. The sacred volume teaches in plain and explicit language, thus—"Thou shalt call his name Jesus, for he shall save the people from their sins. Matt. i. 21."—"Behold the Lamb of God, which taketh away the SIN OF THE WORLD." John i. 29.—"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the WHOLE WORLD." 1 John ii. 1, 2.—You will not wonder, sir, that with such plain language as this, I should feel surprised to learn, that any person, professing to believe the Bible, should attempt to preach that men will be saved in sin.—As I cannot believe that a minister of Christ would make such statements, unless he had the most positive evidence that there was such preaching; and as these statements have been made by you in the solemn services of the sanctuary on the Sabbath, when every feeling of the heart, and every power of the mind, ought to

be wholly engaged in the love of God--and the love of truth—I sincerely hope you will pardon my direct application to you, which is done under the full persuasion, that you can give the information required.

Yours, with due respect,

R. CARRIQUE.

"For of this sort are they which creep into houses, and lead captive silly women, laden with sins."

2 Tim. iii. 6.

St. Paul advertises Timothy, of perilous times that would come, in which, men would be lovers of their own selves—covetous, boasters, proud, blasphemers, &c. having the form of godliness, but denying the power thereof—and from such, Timothy is exhorted to turn away; and in order that he might know these persons, and be enabled to avoid them, he uses the words before us. "For of this sort are they that creep into houses," &c. Much is said at the present day about false teachers, erroneous doctrine, &c. and people are warned to avoid them, or to turn from them.—We are fully persuaded that error abounds in our world—that there are many false teachers, whom the people should be cautioned against, and we have not the least doubt but that the Apostle's caution is as good as any that can be given.—Leaving it, therefore, with the reader to notice the particulars contained in the previous verses of the chapter, we will confine ourselves to a few remarks on the 6th verse—"For of this sort are they that creep into houses." We ask the reader to look round him, and say, whether there are not some who go about from house to house, morning, noon, and night, and often creep in, without the knowledge of husband or father.—And for what? To lead captive the female mind; taking advantage of the weakness and tender sensibility of that sex, to operate on their fears, and to bring them to acknowledge their systems of faith.—We have heard of instances, in which a husband has not known any thing that has taken place in the views and feelings of a wife, until she is about to be taken into the church—then he is, for the first time, told of the wonderful works of God in the conversion of her soul.—This wonderful work, has certainly in these cases, produced one serious change, that is, to destroy the confidence that existed between man and wife.—And she, who, perhaps before this, had not a working upon the mind, or an agitated feeling that pierced her heart, but instantly communicated it to the partner of her affections—passes through the great and important change of regeneration, carefully concealing from a husband, or a father, the operation upon the heart and mind, until coming forward to make the public confession renders concealment impossible. Every friend to good order and the peace of private, as well as public life, must deprecate those means which are used to

bring people into the profession of religion, which have a tendency to destroy that confidence between husband and wife, which should ever be preserved inviolable. This evil extends farther—when a woman has come forward to join a church, should the husband not fall into the same views, his peace and happiness are for ever gone. For instead of the wife being clothed in the garment of a meek and quiet spirit, which in the sight of God, is of great price, she labors, right or wrong, to compel her husband to yield to her views—disturbs his peace, and destroys the quiet of domestic life. Hence he must tamely submit, or exercise an authority, which will bring down upon his head a torrent of abuse by those very religious people, who naturally encourage the wife. We are persuaded the extent of this difficulty has not been fully seen or understood.—Partialists have always been ready to consider all who differed from them in sentiment as infidels, especially if they believed in the universal benevolence of God. The Infidel is considered by them as under the wrath and curse of God—God hates them—their doom is hell—and the believer in heaven will rejoice in their sufferings.—Now let a female be taught that her husband or her father, is an enemy to religion, an Infidel, that God hates him—that he will be eternally damned—that she will rejoice in heaven at beholding his sufferings—and what will be the effect? Will she not begin to lose that affection for him which alone can preserve the peace of domestic life? Most assuredly. It will weaken the confidence before reposed—and under the false idea of performing her duty to God, she will violate those duties she owes to her husband, to whom she is bound by the laws of God and man in the marriage covenant. Hence his property will often be appropriated without his knowledge, to purposes he cannot conscientiously approve, and to which he would never give his consent.

If the wife still retains that love and affection for her husband which first united their hearts and hands, what must be the state of her feelings, when she returns from hearing such discourses as those which go to assure her that her earthly friend, the object of her love and fondest affection—the father of her children, is hated of God, and the object of eternal wrath? Or what must be the feelings of a daughter, when beholding before her a fond, kind, and affectionate father, who has often carried her in his arms, supported her through helpless infancy and youth, and labored for her good? What, we inquire, must be her feelings, while love for this kind parent lives in her heart, seriously believing, that he will dwell through a never-ending eternity, in all the agony of suffering?

But can a person retain this love—this conjugal, or filial affection, with these peculiar views of God, and belief in his divine system? If we are to love God supremely with all the heart, and

to be moulded into his divine nature, then must we love those whom he loves; and hate those whom he hates—hold communion with those, who commune with God—and have no fellowship with those, who are not born of God. If we strictly obey these injunctions, how is it possible we can retain an affection for those objects, who are the objects of God's eternal displeasure?—How can we enjoy the sweets of society in that friendly intercourse so necessary to domestic happiness—place that confidence, which ought ever to exist between husband and wife, parents and children? In our view it appears, that this doctrine of eternal misery, and interminable wrath, is every way calculated to destroy the social affections—disturb the peace of society—and even to break in upon the sweets of domestic life, squeezing into the cup, the bitter dregs of anxious forebodings of future ills—or producing that sour and morose disposition which disturbs all quiet.

[To be continued.]

RELIGION.

“Let this idea dwell in our minds, that our duties to God and our duties to men, are not distinct and independent duties, but are involved in each other; that devotion and virtue are not different things, but the same thing, either in different stages or in different stations; in different points of progress, or circumstances of situation. What we call devotion, for the sake of distinction, during its initiatory and instrumental exercises, is devotion in its infancy; the virtue which after a time it produces, is devotion in its maturity; the contemplation of Deity, is devotion at rest; the execution of his commands is devotion in action. Praise is religion in the temple, or in the closet; industry from a sense of duty, is religion in the shop, or in the field; commercial integrity is religion in the mart; the communication of consolation is religion in the house of mourning; tender attention is religion in the chamber of sickness; paternal instruction is religion at the hearth; judicial justice is religion on the bench; patriotism is religion in the public councils.

“Religion has planted itself, in all the purity of its image, and sufficiency of its strength, at the threshold of human misery; and is empowered to recall the wanderers from their pilgrimage of woe, and direct them in the path to heaven. It has diffused a sacred joy in the abodes of poverty and wretchedness; it has illuminated the dungeon of the captive; it has effaced the wrinkles from the brow of care—shed a gleam of sacred and tranquil joy in the chamber of death, gladdened the countenance of the dying with a triumphant enthusiasm, and diffused throughout the earth a faint foretaste of the blessings of futurity. It is as benign as the light of heaven, and comprehensive as its span. An iris in the sky of the Christian, it quickens perseverance with the promises of reward—reanimates the drooping spirits—in-

vigorates the decrepitude of age—and directs with a prophetic ken, to the regions of eternal felicity. Like the sun, it gilds every object with its rays, without being diminished in its lustre, or shorn of its power.”

FROM THE GOSPEL HERALD.

“Ye know not what manner of Spirit ye are of.”

The following, which may be relied upon as truth, recently occurred in a distant town. Mr. — had been a believer in the Universal love of God to man thirty years, and at the advanced age of seventy years, was called to his final home. During his sickness, and a short time before his death, his disease affected his mental powers, and produced partial derangement. At this time his mind was unstable, mental *distracted* was construed to *hopeful conversion*; and the welkin rung with shouts of triumph from unbelievers' tongues! Their mirth was short. God in mercy re-lighted the taper of reason with the fire of Heaven, and the flame burnt clear until the believer burst the fetters of his clay tenement, and rose to the mansions prepared for him by his Father God. His aged consort was, with him, strong in the faith “once delivered to the saints.” Preparations were made for the funeral; and a son of the deceased, living at a distance of sixty miles, arrived to pay, with his mother and brethren, the last tribute of respect to the remains of an earthly parent.

This son, a Presbyterian, interrogated his mother relative to the arrangements made for the funeral of his father. And hearing from her, that Mr. S—, a preacher of *Universal salvation*, was invited to attend the funeral, declared, that Mr. S—, should not pray in that house. He was informed by his aged mother, that it was the *dying request* of his father, and that she also requested him to attend the funeral. The dutiful son, unmoved, obstinately persisted in his refusal, and burned with holy wrath to that degree, that, on being requested by his mother to conduct with propriety, or retire, and not outrage every principle of decency, he left the house, and returned from whence he came; leaving the ashes of his parent untombed, and, by him unhonored!!!

We are sorry to say, the story does not end here. The son promulgated a report that his father abjured his faith on his death bed, and died a believer in the endless misery of millions! A printer was persuaded to publish this *falsehood* to the world. But the real relatives and friends of the deceased, represented the *truth* in a manner which produced a counter declaration, and acknowledgment of the imposition which had been practised upon the public mind.

We forbear giving the names, or residence of the parties. We mention these things, not to blazon the faults of our brethren of Adam's race, but to show the pernicious tendency of human traditions, and as a caution to others, not to give heed to cunningly devised fables, and lying vanities.

“Brethren, these things ought not to be so.”

TO CORRESPONDENTS.

A PARENT—and H—N, will appear in our next.

NOTICE.

Having been under the necessity of reprinting several of the first numbers of the “Inquirer,” those who may wish to become subscribers, can be furnished with a complete FILE OF THIS PAPER.

For Sale at this Office.

A discourse, delivered by the Rev. David Pickering, in the City of Hudson, being a reply to a FRIEND, who undertook to refute the doctrine of Universal Salvation.